The Inquirer

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THE CENSORSHIP

MILTON'S STANDARDS — By Fred Mainé Ryde

I HAVE recently re-read my old school copy of Milton's "Areopagitica". In the Introduction, the Editor claims somewhat smugly, "In the England of today the views of Milton have triumphed, and a free press exerts its powerful influence to the greatest benefit of the people". It is true enough that there is in the strict meaning of the word no censorship of the Press today. Still, there is no censorship in various direct and indirect ways, and there is from time to time agitation to extend it. It is well to take a look at these restrictions now and then and question their motive. Every liberty-loving person will claim the right to choose for himself what he will read, hear and see, and will wish to examine closely any restrictions made upon his choice.

The kind of licensing which Milton was attacking is applied today only to the theatre and the cinema. The licensing of plays by the Lord Chamberlain's office is widely regarded as an anachronism, and, indeed, it is difficult to think of any reasonable defence for it. There is no good reason to believe that dramatists, promoters or audiences deserve thus to be singled out for such treatment. No one can pretend that the censorship eliminates only indecent rubbish; the list of distinguished plays from which a licence has been withheld is a long one and is continued even to this day. The belated granting of licences is a witness to the fluctuating standards which the censors inevitably take. The censorship is evaded, at least in London, by theatre clubs, which far from being sinks of iniquity are the pride of the English theatre. It is hard to believe that the system would not have been abolished before now, if it were not to the advantage of the promoters who are safeguarded thereby against interference from local authorities and the kind of prosecution which publishers have to fear.

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The cinema is censored by a Board set up by the industry itself, for the companies can ill afford to make expensive films in order to have them banned by watch-committees or prosecuted by the police. It is a peculiarity of this particular censorship that we have no way of telling from what it is saving us, nor do we get much enlightenment from a survey of current films. It would be tempting but unrealistic to conclude that it is good, adult films that the Board is withholding from us. But we may be surely forgiven for regarding the familiar certificates as always an insult and often a mockery.

The Press, as the editor of my "Areopagitica" claims, is free. You can publish what you like. You may, of course, be prosecuted for it, whether you be author, publisher, printer or distributor. This is not strictly a censorship, but its effects may be worse. Under a censorship you may be forbidden to print and you have nothing to lose but your pains. Successfully prosecuted, you lose the condemned books, and the cost of your defence, and will also be penalized by fine or imprisonment. But that is by no means all, for the effect of a successful prosecution is to engender more caution in publishers, printers and distributors than a censorship could create. The question is whether the present state of the law and the practice of police and Courts is such as reasonably to disturb lovers of liberty.

They are not likely to be worried that individuals should be protected from libel and persecution, and many will feel that, as regards newspapers, the rights of individuals might be further safeguarded.

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The real question centres round the prosecution for obscenity. The recent Select Committee on the Obscene Publications Bill recognizes that serious writers and publishers are at present in jeopardy and makes suggestions for their protection, but it does not question the duty of the State to protect its members against publications which deprave and corrupt. It is worth remembering that Milton has a long and eloquent section on this very point, and that what he says applies as much to police prosecution as to pre-censorship. He comes down firmly against the duty of the State to perform this duty and its ability to do so.

Many people may not be convinced by his argument that "to the pure all things are pure", in spite of apostolic sanction. Many people may not be fully convinced even by his argument that a coddled and protected virtue is of no value. But there are two arguments which it is difficult to flaw. The first is that books form such a very small part of the temptations which surround us that those who would safeguard morality by suppressing them, are like the man who closed the gate of his field to keep out the crows. The second is that the judgments of the actual censors (who are they?) are fallible indeed and no one can be easy that the fate of book, author and publisher should rest in their hands. A reconsideration of the "Areopagitica" might very well lead us to question our common assumption that any real evil effects of censorship are outbalanced by a restriction on the outflow of obscene garbage.

AMERICAN UNITARIANS ELECT NEW PRESIDENT

By Homer A. Jack

FOR the first time in many decades, perhaps for the first time since the American Unitarian Association was founded 133 years ago, there has been a contested election for its President. With the death in February of Dr. Frederick May Eliot, for more than two decades President of the Association, attempts were immediately made to fill the vacuum of leadership created by this loss. The Board of Trustees of the Association met shortly after his death and nominated for the remaining three-year term the Rev. Ernest Kuebler, director of the Council of Liberal Churches and creator of the Beacon Press curriculum of religious education. Soon, three other candidates entered the field, but two withdrew, leaving the Rev. Dana McClean Greeley to run against Mr. Kuebler. Minister for 23 years of historic Arlington Street Church in Boston, Mr. Greeley for the past five years has been president of the Unitarian Service Committee.

For several months American Unitarians were stirred as seldom before over this election campaign. Both candidates organized nation-wide committees, issuing lists of ministerial and lay supporters. Both candidates found themselves answering questionnaires. Both issued seemingly tons of campaign literature. Both candidates, however, held their tempers and their tongues, although as in any election campaign, ecclesiastical or secular, the enthusiasm of their followers often reached emotional and irrational heights.

In the course of the campaign both candidates modified previous positions. It was a creative conversation which can only benefit the denomination in the future. While the choice was not entirely one of personality preference, it is hard to find definite issues which separated the two candidates. It was alleged that many issues divided them. Certainly to say that one candidate represented New England (*vis-à-vis* "Western" Unitarianism) or Unitarian Christianity (*vis-à-vis* a Unitarian universalism) is too pat and too simple.

Most of the local Unitarian churches and fellowships were ill-prepared to take advantage of a contested election, although this was a vivid way to bring the "denomination" down to the local church level. Some churches took their minister's advice and voted all their proxies (one for each 100 church members) for their minister's choice. Other churches held special meetings, often scheduling debates on the merits of each candidate.

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As almost one thousand delegates arrived in Boston from all over the United States and Canada, most knew the election would be a close one. Further electioneering took place during the four days before the election of May 26. There were candidate's rallies and posters—almost a facsimile of a typically American political convention. The outcome was indeed close, as predicted, with 823 votes for Dana Greeley and 720 votes for Ernest Kuebler. This meant that only 52 persons would have made the outcome completely different. However, the denomination appears already to be healing well under this momentary division—one which saw many churches and even some Unitarian families split down the middle in their preferences.

While the presidential election overshadowed everything else at the May Meetings, many Unitarian organizations—ministerial, lay, women's, etc.—held their annual meetings as usual. The Unitarian Fellowship for Social Justice, meeting in its 50th year, reported the growth of a strong lobby in Washington, D.C., and gave the annual Holmes-Weatherley Award to three Nebraskans for saving a convicted killer from the death sentence. The Liberal Religious Peace Fellowship announced plans for expansion, including an offer to incorporate the Ethical Culturists. The Unitarian Ministers' Association set up a full-time office in Chicago. The denomination itself voted down a proposal to consider moving its headquarters from Boston to a point more centrally-located in the United States (as the geographical centre of American Unitarianism is shifting away from New England), although it did appoint a committee to consider the possibility of moving more annual conferences away from Boston.

At the annual business meeting of the Association, resolutions were debated on a number of controversial issues. There were only faint echoes of the action of the Association in the previous year to change the name of its periodical from "The Christian Register" to "The Unitarian Register". A resolution was passed, however, which affirmed that "our historic Judeo-Christian heritage does not prevent us from drawing upon all available resources for inspiration, ancient and modern, or from welcoming all men and women of whatever background of faith into free fellowship with us". This resolution, with strong support, also pointed to "universal sources and inspiration of modern Unitarian faith".

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Resolutions also approved birth control to help solve world overpopulation problems and for increased foreign economic aid through the United Nations. A resolution condemning racial discrimination was overwhelmingly endorsed. The Association also spoke on the issue of nuclear weapons tests for the third straight year, this time urging the U.S. to sponsor within the United Nations a resolution giving the U.N. complete control and jurisdiction over all nuclear tests. A stronger resolution urging that current American nuclear tests cease forthwith was voted down.

The denomination appears to be prospering on every front, poised towards merger with the Universalists (but not before 1960) and toward a $4 million capital funds campaign to help give administrative support to sustain this recent growth. Phenomenal has been the growth of Unitarian fellowship of "seedling churches" in the past decade. In this period 300 fellowships have been organized, 43 in the past year. In the decade, 27 have become full-fledged churches with ministers, while only an equal number have disbanded.

Dana Greeley, in accepting office, urged the denomination to close ranks and move forward "happily and triumphantly". He will participate actively in the forthcoming I.A.R.F. Congress in Chicago in August as the chairman of the American Committee of the Congress.

In its six-day meeting, American Unitarians paused often in remembrance of two of its leaders who no longer were among them: President Eliot and British-born A. Powell Davies, minister of All Souls Unitarian Church in Washington, D.C. The latter received posthumously the tenth annual Unitarian Award for distinguished service to liberal religion and to all mankind.

READING IN THE FORCES

By G. J. Spurham
(of Hilbert House)

IT is said and widely believed that the dominant reading of the mass of the Forces is what are known as "comics". That grown men in the Forces, in particular young men of junior rank, do read comics, and in some cases little else, is true. This suggests questions regarding our national I.Q. and the full efficacy of our educational system. But two things may and should be said.

The first is that not all the publications involved, which are collectively known as "comics", are in fact comics, or even comic. Thus while "The Beano", "The Dandy", "The Beezer" and "The Topper", which are read by some young men and women in their late teens or early twenties, may properly be called "comics" in the tradition of "Comic Cuts", or "Puck" of fifty years ago, such publications as "The Wizard", "The Hotspur", "The Rover" and "Adventure", which are also read by young people of a similar age, though commonly designated "comics" are strictly not such, but merely light reading, admittedly very light, of a senior juvenile sort. And what is true of them is, of course,

true much more of that graded series of juvenile reading, which were originally devised to combat the "comic", namely "Robin", "Swift", "Eagle" and "Girl", but which again are often designated comics. But these are emphatically not comics. They are sound juvenile strip magazines and chiefly read by children for whom they were intended. That is one point. The other is this. That though it is true that a large number of young adults do read a disproportionate amount of these strip publications—even of the least advanced kind, it is also true that a significant number read, and want to read, publications of an advanced, and sometimes very advanced, sort; nor, when they want such badly enough, do they allow the high cost of modern publishing to stand in the way of their desires.

These facts are the gleanings of about seven years' experience with Welfare Bookshops.

In addition to running hostels, canteens and clubs, Hibbert Houses, in common with other organizations of the Council of Voluntary Welfare Work (C.V.W.W.), have operated bookshops, both in the Canal Zone and in Cyprus. These bookshops get their supplies chiefly from the Services Central Book Depot in London. In them a wide range of books, board-covered and paper-covered, stationery, greetings cards and other appropriate articles, as well as magazines, periodicals and English, and local English language, newspapers are sold at Welfare prices, which means, in the case of books, English prices. From this experience what conclusions can be drawn?

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I have found it to be that broadly speaking there is almost no book of general, or technical, interest, and of good quality that the Service reader will not buy, ask for, or order. We stock large quantities of Pans, Penguins, Pelicans, Corgis, Arrows, Panthers, Gold Medals, Vikings, and so on. All have constantly to be replenished.

The "Teach Yourself Series", photographic publications, dictionaries and one-volume encyclopaedias are also in heavy demand.

The "Observer's" books again maintain a steady sale; and especially in Royal Air Force Circles, the "Observer's Book of Aircraft", which is almost always sold out within a very short while of being checked in.

Speaking of books on aircraft, it is surprising how many volumes of Jane's "Aircraft of the World" are sold—not to libraries, or even senior officers, but to aircraftsmen, senior and junior—which, since the price is not less than £5 5s., is remarkable and shows a very strong interest in the minds of a limited number in what is, at least for the time being, their "trade".

The mention of "trades" leads one to the fact, again, that in the Forces today are men who have a post-Service career, trade or profession, in view. This, too, affects their reading. Thus, one airman aspiring to medical pursuits, ordered, and we supplied him with, five volumes on anatomy, surgery and the circulation of the blood. While another with a turn for literature bought at one purchase Voltaire's "Candide", Flaubert's "Madame Bovary" and Ibsen's "Hedda Gabler".

Occasionally, a senior officer will place orders. Then we get the reader who likes new books in first editions. Glancing through my order book I find against the name of one such, Air Chief Marshal Joubert's "The Third Service", Sir David Kelly's "Hungary Sheep", James Clifford's "The Young Samuel Johnson" and Linklater's "Ultimate Viking". He ordered also many others.

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It may be asked—What of religious books? When we first started our bookshops we were warned by the "trade" to "go slow on religious books, except the Bible and the Book of Common Prayer", and it has to be said that our monitors, from a hard-bitten trade point of view, were right. Bibles and Prayer Books, especially the former, do sell and sell steadily and constantly. The Bible in a multiplicity of forms—Authorized Version, Revised Version, modern translations and children's editions—is always having to be replaced.

But, being a religious organization, we stock a certain number of other religious books, including Lindsey Press publications, and gradually they go. In book-selling my experience has been that almost any book will sell at some time, provided you display it well and do not let it become tatty. (Even then, if you reduce the price, it will generally go in the end.)

It should not be forgotten that the Forces today comprise not only men, but also women; and of families, including both wives and children not a few. These also read and have to be catered for. Women's and children's magazines, periodicals and books innumerable, we sell in great numbers. It is one of the big jobs that, normally, comes our way each week—the opening, checking and sorting the magazines, stationery and book parcels from London. Individuals, messes and units are again our customers. The whole gamut of such publications and articles passes through our hands and packages are sent off, in our case, as far as Aden and El Adem.

What newspapers are read? Our list includes all the main London dailies and weeklies, from "The Times" to whatever paper it suits your personal preference to put last. How do they sell? Among dailies, heading the list to Other Ranks, stands the "Daily Mirror"; to Officers, the "Daily Telegraph". The "Daily Mail", the "Daily Express", the "News-Chronicle", the "Daily Herald" and the "Manchester Guardian" sell variously to all ranks, with the "Daily Express" in the van. Of Sunday papers the "News of the World" is the heaviest seller, followed in varying quantities by the "Sunday Express", the "Sunday Times", the "Observer", the "Sunday Dispatch", the "People", the "Sunday Pictorial" and so on, with for Scotsmen the "Sunday Post" and the "Sunday Mail".

Overwhelmingly, the bookshop, and in particular, the Welfare Bookshop, serves a strong, quiet, educative purpose. For, by putting and keeping before its clientele a predominantly sound type of reading in wide selection, it can, and does, lead that clientele away from the harmful and spurious toward the useful and worthwhile.

NEW CHURCH AT PLYMOUTH

THERE was a large crowd outside and standing room only inside the new church on the occasion of its formal Opening on May 31. Mr. Chuter Ede, the G.A. President, led a group of ministers and the local M.P., Miss Joan Vickers, around the outside of the building to the main door which he formally unlocked to the accompaniment of the clicking of Press cameras and the approving gaze of a large crowd of interested onlookers. We passed into the church, already nearly full (it seats 210); and on to the platform, for it is a square interior, arranged more like a public hall than the conventional church. The pipe organ (small but beautiful) on the right and the pulpit (also beautiful but unusual) on the left, indicate that it is a place of worship. The table, matching the pulpit in style and material, occupies a central position on the platform, with three chairs behind it upholstered in light beige leather.

Capt. A. L. Blake (until recently President of the Western Union) took the chair and briefly introduced Mr. Chuter Ede to the crowded gathering. In his Opening Speech Mr. Chuter Ede soberly but eloquently declared the principles of freedom of speech and thought which would be upheld in that place; he touched upon the history of Plymouth in past centuries and during the more recent ordeal of enemy air raids, and said that courage and endurance have been and will be necessary in the promotion of that freedom; and Unitarian churches and chapels, by their example as well as their teaching, are foremost in the struggle. Miss Joan Vickers, M.P. for the constituency, expressed her admiration for the principles enunciated by the President and her good wishes for the future of the congregation. After thanks by the Trustees' Secretary, Mr. W. S. Burgess (son of a former minister), Captain A. L. Blake left the chair, and the Rev. G. Randall

Jones (District Minister and Secretary) went to the pulpit and led the Service of Dedication. The theme of his sermon, "The latter glory shall be greater than the former" (Haggai c. 2, v. 9), was lightened by the reminiscences and stories which so often delight his hearers, and the whole discourse was followed with close attention and evident appreciation by the crowded congregation, half of whom were not avowed Unitarians. The anthem, "I was glad", was beautifully rendered by a quartet. The collection (£16 10s.) was an encouragement to the church members as they go forward to encounter the greater responsibility of their larger church.

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The platform with its pulpit and organ can be shut off from the rest of the hall by a curtain across the whole width and height of the building. The hall can then be used for social purposes during the week. Beside the church hall there there is a small vestry and a kitchen. There are provisional plans for adding on to the present building a school hall and classrooms in about seven years when the adjoining site will have been cleared.

After the Dedication Service about 150 people had tea together in The Abbey Hall nearby, when speeches of greeting and good wishes were made by the chairman, Capt. A. L. Blake, Mr. Ronald P. Jones, Mr. G. Fraser (representing the Architects Messrs. Louis De Soissons and Partners), and the Rev. G. C. Toone of Moretonhampstead. The Minister (Rev. E. H. Kersley) and Mr. Richard Turpin (youngest member) responded, and the Secretary (Mrs. M. Ellacott) enumerated the many letters received from well-wishers who could not be present.

Plymouth is the most westerly of our churches, and the total mileage covered by the many Unitarians from a distance would make an impressive total and an eloquent demonstration of denominational loyalty and friendliness in the West. The day's proceedings closed with an Epilogue in the church conducted by the Minister.

The congregation at the first Sunday morning service in the new church had Mr. Chuter Ede as preacher, and his sermon and his friendly association was enjoyed with a sense of greater intimacy than was possible at the crowded meetings on the previous day. It was a week-end that will be remembered for a long time.

IT OCCURRED TO ME

By Muriel Hilton

WHEN Margery Fry passed away recently, many who deeply admired her felt that yet another great personality of our day had gone from us. She was a descendant of Elizabeth Fry the prison reformer, of Quaker origin. She always felt deeply for the under-privileged classes of the society of her day, especially for children who had to leave school at 12 or 13 years of age. Education and prison reform occupied the greater part of her life's work. A delicate modesty ran through much that she had to say and in all her writing. In an essay she said that Albert Schweitzer's phrase, "reverence for life", greatly pleased her and that she had never found one more worth struggling for. She said that she could not accept the wish-fulfilment comforts of orthodox religion, but she never said which they were or what exactly she meant. She did say, however, that there are those who can make no statement which can hope to approach the inner meaning of things, and who cannot content themselves with accepting any traditional version merely because it has served its purpose for past generations. To do otherwise, she said, would be a sin against another fundamental principle, reverence for truth as well as reverence for life. She believed that these two principles were fundamental and binding.

It was impressive to read that "Bach and silence, not any oration or service saw out Margery Fry at Golders Green Crematorium. . . . Sheep safely grazed, discoursing some grave sweetness, while her family and friends packed the chapel. . . . A man recited Blake:

> For mercy has a human heart,
> Pity a human face,
> And love the human form divine,
> And peace the human dress.

and then the doors at the back opened on a meadowful of daffodils."

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The life of one human being can do more to arouse sympathy on behalf of the persecuted than numberless tracts and columns of statistics. The impact of Anne Frank's journal has had repercussions throughout the entire world. It is encouraging to learn that an "Anne Frank Foundation" has just been started in Germany which is intended to enable young Israeli students and artists to study for a year in Europe. An appeal for funds to this end has been launched. Half the profits from Ernest Schnabel's life of Anne Frank (English translation now being prepared by Longman) will go to the Foundation, and the other half to the Anne Frank Foundation in Amsterdam which is turning the house in the Prinsengradt into an International Youth Centre.

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"This Side of the Truth", by Elizabeth Montague, is a most appealing novel of a young girl caught up in the intrigues and complexities of adult life. This is a theme which has been much used of late, for with the emotional untidiness and disruptions of modern marriage the child is irrevocably involved and is hurt and bewildered beyond the adult's comprehension. Elizabeth Montague portrays with delicacy and insight this girl's tortuous experiences, giving the novel an unusual quality.

"Half of a Story", by Jean Morris, had a tremendous impact on me. Most of the book is concerned with life in a Sanatorium; the small world of personalities impinging upon each other, the long weariness of the upward fight for health, the details of treatment and operation are all described with astonishing vividness and haunting authenticity. But the sombre background is shot through with the beauty of love and the struggle of personal and political loyalties which bedevil the modern age.

THE GROUPS

THE Editor thanks the correspondents who have written in with news of groups formed to carry on the intentions of the special services held on May 4. A group has been meeting for a long time at Lewins Mead. The following suggestions, taken from a report sent by the group, are of special interest.

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To diminish the tensions resulting from these differences we feel that there should be as many contacts as possible at all levels between people in the East and West. Here are some examples of the sort of action we might take:

(a) We should encourage, via the public pronouncements of the G.A., all social and cultural contacts such as visits of famous orchestras, drama groups, opera companies, etc.;

(b) We should make contact with the British Council's Soviet Relations Committee;

(c) We should endeavour to send representative groups of our people to Russia, Czechoslovakia, Hungary and Rumania to seek out liberal-minded bodies with whom we can maintain personal contact;

(d) We should see how far it is possible, through the representatives of other religions at the I.A.R.F. Congress, to establish contacts of this nature with other parts of the Communist world.

Parallel with the immediate tensions between East and West we recognize other world-wide forces that make for war. These are in the relationships between the underprivileged and the rich, between the oppressed coloured races and the whites, between the underfed and the well nourished.

To play our part in the lessening of these tensions we suggest action along the following lines:

(a) We should encourage our country, via the public pronouncements of the G.A., to give the maximum support to such bodies as the U.N.I.C.E.F., W.H.O., U.N.E.S.C.O. and to pursue an enlightened and generous colonial policy;

(b) We should encourage and initiate where possible such ventures as the St. Faiths Community in Southern Rhodesia and Miss Margaret Barr's work in the Khasi Hills.

We recognize that to be effective, such work must be of a personal nature, as only personal contact can bring home to us the reality of the problems facing these communities, and bring home to them the sense of brotherhood and unity so necessary for the reductions of the tensions which are the breeding ground for war.

We suggest, therefore, that while each church should maintain a general interest in, and support for, a Unitarian Programme on the lines suggested, it should take a special interest in one particular project and make its relationship to that project as personal as possible.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

All Together

SIR,—As one preparing himself for the Unitarian ministry, I have followed with concern the controversies in these columns as to the position in our churches of those who are theists, humanists, agnostics, and atheists. The issues that divide those who accept the God concept and those who do not seem to be indefinite and should be the problem of the semantist. It does seem to me, however, contrary to true liberal religion to use God as a cudgel to beat down those who in all freedom of conscience have chosen to be designated humanist, agnostic, or atheist. I chose to belong to this movement because I believed that complete freedom of thought was an absolute necessity for any religious community. The real issue is not between God and no God, but in the definition of Erich Fromm between authoritarian and humanistic religion. To me, clearly ever since Martineau we have been in the latter camp. Man's actions are dictated not from without but from the depths of his own being. What matters it in what terms he explains his conviction as long as he responds to it in freedom? To such men and women the doors of our churches should be open. They should be welcomed as religious equals, and not tolerated in the back pew. This will mean that our service, concepts, and symbols will have to undergo radical modification if they are honestly to reflect the attitude of the new liberal congregation. I believe this is the only "Forward Together" worth joining. Without it we will have put limits to our freedom and in the process denied our whole tradition. I for one will have grave doubts about the worth of our future.—Yours,

Unitarian College, Manchester. *Donald Dunlop.*

The Public Morality Council

SIR,—From what I have read about the activities of "The Public Morality Council" I am inclined to think that Mr. Ivan Knowlson is right. Mr. Tomlinson's vague generalizations tend to increase my suspicions. This question is surely closely related to the important point raised about individual freedom by Messrs. Spooner, Blake, and Green. Here, of course, the position is worse because, as far as I can gather, we have never been given the opportunity to say whether we wish to be represented or not.

Since we are, as a religious body, represented on "The Public Morality Council", I want to know:

1. When and by whom was it decided that we should be so represented?

2. What projects carried out by this Council have been supported in our name by the Unitarian representative?—Yours,

Ipswich. *Nicholas J. Teape.*

"Know Your Type"

SIR,—How refreshing it was to read Charles Easton's wise words on the importance of recognizing that different people have different temperamental attitudes in religious matters. If these differences were more widely appreciated, much of the antagonism between orthodox and liberal, Catholic and Protestant, ritualist and evangelical could be seen in its proper perspective; and those of the one persuasion would more easily come to see that their opposite numbers behaved, thought, or spoke, as they did, not through stupidity or invincible error, but because they were built that way.

As Unitarians, we should be particularly well equipped to give a lead in this field; our orthodox friends may not always be equally ready to reciprocate, but that does not mean that we are absolved from making the effort.

I wonder if the Lindsey Press would consider reprinting "Know Your Type" as a leaflet. It is of such universal and timeless appeal that many outside our own community would surely find it valuable. It would be a pity if it were to be lost in the files of *The Inquirer*.

Indeed, that brings me to a more ambitious (but not, I think, unrealistic) suggestion which has occurred to me from time to time. Every year the *Manchester Guardian* produces a delightful anthology of the past year's writings in "The Bedside Guardian". Why not (under whatever name) an annual "Bedside Inquirer"?—Yours,

London, N.12. *Alastair Rox.*

From "The Young Unitarian"

SIR,—As Editor of the official youth publication of our movement, I am interested in obtaining information regarding youth activities in all our churches; not only those which are fortunate enough to have an established U.Y.P.L. branch in their organization. I am occasionally furnished with current copies of church magazines, from which I am able to glean some valuable information for inclusion in the columns of *T.Y.U.* I am always delighted to receive these magazines, and am taking the liberty to suggest that more church secretaries might include the Editor of *T.Y.U.* on their mailing list for monthly calendars. Also, articles, letters, and opinions concerning young people are always welcomed from the more adult members of our movement, but these should be limited to 400 words owing to the restricted space available in the magazine's present make-up.—Yours,

N. A. Kenyon.

43 Tamworth Avenue, Prestwich, Manchester.

A Young Unitarian

SIR,—I am a young Unitarian. I have had the beliefs of a Unitarian for only four years, and during this time I have become more and more amazed at the elasticity of the word "Unitarian".

Many times, when I have told people that I am a Unitarian, they have laughed and said: "We have heard of them. They are the people who don't know what they believe in!"

Many people do not regard us as Christians. I am a Christian, but there are some people in our faith whom I do not consider to be Christians. I would even go so far as to say that I doubt whether they believe in God.

We do not have any creed whatsoever. To my continued amazement, some people are very proud of this. Can we not, at the very least, say that we do believe in God and we do believe that Jesus lived? Or is this too binding for our lackadaisical faith?

Some folk think that Unitarian means that we are "united". Are we not, in fact, just the opposite?—Yours,

Altrincham. *Keith M. Noble.*

Travelling for Peace

SIR,—Your recent suggestion about pen-friendships across national barriers leads me to believe that your readers may be interested in an experiment in international relationships which has already crossed the barriers. It is the Servas work-study-travel scheme which operates in the United States, India, Africa, Western Europe, Yugoslavia, Poland, and (I believe) now East Germany. Efforts are being made to extend it to other Communist countries and to Spain.

Under the scheme, any person (they are mostly young persons, but not necessarily so) who has a sincere interest in promoting peace, evidenced by some activity with a peace organization, from

U.N.A. to the pacifist groups, is entitled, if approved, to use a system of free hospitality provided by families supporting the plan. The rules are simple and clear. No traveller may stay more than two nights at any one "Open Door". He is expected to take his own sheets and help in the house. In return, his hosts will feed and accommodate him and show him something of the life of their community.

By planning his tour in advance, a traveller may move right across Europe without paying a penny for accommodation: his transport costs are his own concern. Lists of "Open Doors" are hired to travellers at a fee of £1 upon approval. Each potential traveller must give the names of two referees and meet a local representative of the Servas committee before obtaining an "Open Doors" list. He carries with him a letter of introduction stamped by the organization.

The idea is not to provide a cheap holiday; it is to foster international understanding at the human level. Guests are expected to talk about their countries to help their hosts' understanding, just as they are expected to ask questions and learn themselves.

Folk High Schools, Quaker Centres, and Family Service Units are among the "Open Doors". Several Unitarians are already participating as travellers and as hosts. I should be glad to provide further information to would-be travellers or hosts upon request. —Yours,

4 Airethwaite, Kendal. *Tom Wardle.*

A Request

SIR,—If any of your readers possesses or knows the whereabouts of a photograph of the interior of the so-called "Theistic Church", which stood from 1885 to about 1913 in Swallow Street, Piccadilly, London, and was ministered to by Charles Voysey (1828-1912), will they kindly advise me, at 110 Bradbourne Road, Sevenoaks, Kent, and do me a service.—Yours,

T. S. Lascelles.

News Review

Aberdeen: The Installation of a new minister became a great denominational occasion when a Welcome Social last Saturday was followed the next day by an Induction Service for the Rev. Wallace Tavener. The social was plentifully catered for by the Women's League, and the programme included a Scots poem written, and recited by the author, for the occasion. Speakers represented all our Scottish churches, and the guest of honour was the Lord Provost, whose goodwill was much more than perfunctory, and whose knowledge of things Unitarian and, indeed, of the new minister were more than might have been expected.

The Induction Service took place in the church, which, in its unique design and freshly painted condition, must be one of our most beautiful. The Rev. Jesse Cavilcer, A.B., B.D., conducted the service, the Rev. Samuel Bowen gave the charge to the minister, and the Rev. Albert Potts, B.A., spoke some simple words which the congregation greatly appreciated. The salutation from the congregation was given in grave and cordial words from the chairman, Mr. George Morrison, M.A., and the minister replied in the same spirit. More than two hundred people were present. The Sunday School scholars and teachers packed the first three lines of pews, and were remarkably steady and attentive throughout the hour and a half. A strong choir led warm congregational singing, and all present were stimulated, looking forward to new life.

Canada: Vancouver: A year of progress was reported at the annual meeting of the congregation, held on May 14. Eighty-five new members had joined during the year, bringing the total membership to 255, the highest in the church's history. Attendance at Sunday services had increased to a point where considerations of space made it necessary to make plans for holding a second service.

In his report to the congregation the minister, the Rev. A. Phillip Hewett, referred to the encouraging number of inquiries about Unitarianism coming from other parts of the province, which augured well for the formation of new groups during the next few years. The retiring chairman of the board of trustees, Mr. R. A. Greer, spoke of the church's increasing impact upon the life of the community. During the year, he pointed out, its voice had been heard on many questions of public concern, including Sunday observance, morality in politics, the testing of nuclear weapons, and government responsibility for the care of the mentally ill and those in penal institutions. Above all, it had presented a challenging religion for modern man.

A healthy financial position was reported by the treasurer, Miss C. M. Hacking. In addition to meeting its own expenses during the year, the church had donated more than $1,300 to other Unitarian organizations, including the A.U.A., the General Assembly, the Starr King School for the Ministry and the I.A.R.F. A budget of $18,200 for the coming year was adopted by the meeting.

Women's League: Northumberland and Durham Unitarian Association and District: On Saturday, May 17, a successful Rally was held at South Shields. Each church in the district was well represented. In the afternoon an address was given by Miss Ruth Herford, the Women's League President, who spoke on the future of Unitarianism. Miss Herford spoke of modern trends in religious thought and stressed the fact that the future depends on the individual efforts of members of each congregation. After an excellent tea, provided by members of the South Shields Church, a Brains Trust was held. The questions were many and varied and ably discussed and gave much food for thought as well as many ideas for improving the church services.

On Sunday, May 18, the Women's League of the Church of the Divine Unity took advantage of Miss Herford's visit to hold their Annual League Sunday. At the morning service Miss Herford spoke of the beginning and growth of the Women's League and told us of the President's cross of office which she was wearing. The cross represents following the Master in service to mankind, and the diamonds the sparkle and light given by friendliness and hospitality.

Western Union Ministers' Conference

The Ministers and Lay Pastors of the Western Union met in conference at Penscot, on the slopes of the Mendip Hills of Somerset, from June 2 - 5.

Under the general theme of "Religion Today", papers were given on "Religion and Youth", "Publicity for our Faith", "Present Morality", "Pastoral Problems", and "Religious Needs Today".

Each contribution led to a frank and full discussion of the important and urgent issues raised. This interplay of informed viewpoints and opinions was felt to be most helpful for the practical work of the ministry.

Beyond the immediate concern of the meetings, were the abiding values of sympathetic understanding, and the sense of a dedicated common fellowship in the work of the Spirit.

Crewe: The Sunday School Anniversary and Crowning of the Rose Queen was held on Sunday, June 1. The Church was filled to capacity. The Queen-elect Pauline Randell was crowned by Mrs. G. Ashley (a former Sunday School teacher) now a member of the Great Meeting House, Coventry. The Rev. G. D. Foote conducted the service. The Anniversary music was again repeated on Monday, June 2, when the preacher was Mr. F. Watts, J.P., and again on June 8, when the preacher was Mrs. Foote of Macclesfield.

Hyde: Flowery Field: The installation of the new organ at Flowery Field Church, Hyde, is almost completed, and has already been in use, delighting everyone with its rich tone and much greater scope. It replaces the one which was installed, second-hand, when the Church was built in 1878. Together with the new hand-carved oak communion rail added to the Church furnishings a few months ago, it greatly enhances the beauty of the building.

Taking advantage of the local holiday, 19 members of the U.Y.P.L., accompanied by several adults, including the minister, went to Pudleston Court School, near Leominster, on Whit Friday, and stayed until the following Monday. This school is a special residential school for boys, and the Headmaster and Matron are Mr. and Mrs. W. H. Lewis, who are members of the Flowery Field Church. The Flowery Field members made themselves useful, serving meals, washing up and assisting generally in the chores of the school and attached farm. The U.Y.P.L. has received a great impetus as a result of this venture.

A New Group

A meeting was held in Welwyn Garden City on Saturday, May 31, to consider the formation of a local Unitarian Fellowship.

Among those present were several members from Letchworth and the Rev. Stanley Mossop who was visiting relatives in the vicinity. Miss Lindsay of Letchworth presided and introduced the Rev. Arthur Peacock who spoke on the value of the small religious group and the enrichment to spiritual life that it could make possible. Mr. Nicholls, who had convened the meeting gave details of correspondence received from interested friends. It was decided to explore the possibility of meetings in both the Garden City and St. Albans. Mr. Nicholls, 54 Woodhall Lane, Welwyn Garden City, Herts., is acting as Secretary and will be glad to be put in touch with Unitarians living in the area.

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 15, 1958

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. TAYLOR
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. CORAN DAVIES
ALTRINCHAM, Dunham Road Chapel, 11, Rev. A. W. WALLACE, 6.30, Men's Service
APPLETON, Unitarian Church, Knowsley Road, 3 and 6.30, Rev. P. H. GODFREY
ASTLEY, Unitarian Church, Manchester Road, 6.30, Supply
BATH, Trim Street Church, Unitarian, 6.30, Rev. S. HOWARD
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BIRKDALE CHAPEL (nr. Southport), Unitarian Church, 11, Rev. W. WASHINGTON
BLACKBURN, Free Church, High Street, 11, Rev. J. MARTIN HALL
BRADFORD, Unitarian Church, Bankfoot Road, 6.30 (June 22) Rev. MAURICE JOHNSON
BRADFORD, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. R. SHEPHALL PRICE
BOLTON, Unity Church, Dissley Road, 10.30 and 6.30, Rev. ARTHUR J. LEWIS
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Shrubbery Avenue, 3.15, Mr. WM. LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Supply
BRIGHTON, Unitarian Church, 11 and 6.30, Rev. G. RAMSELL JONES
BRISTOL, Christ Church Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BUTLER
BRISTOL, Oakfield Road, 11, Rev. A. H. BUTLER, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. HALLWORTH
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 7.30, Welsh, 6.30, Rev. REV. JOHN
CHATHAM, The Church of the Great Commission, Hammond Hill, 3, Rev. WILL HAYES
CHELTENHAM, Parkhill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. QUINN
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. L. A. GRIBBLE
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. ERNEST BRAND
CHESTERTON, Chapel, Atherton, 10.45 and 6.30, Rev. KENNETH TOWSE
CHIPPENHAM, Free Christian Church, Bench Street, 6.30, Supply
CHRISTCHURCH, Unitarian Church, Hightown Street, 11 and 6.30, Mrs. M. R. DICKIN
CHRISTCHURCH, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, 1st Sunday in the month)
CLITHEROE, Wesley Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COPPER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. C. GORDON BOLAM
DEVONPORT, Old Meeting House, 10.45, Miss H. E. WATTS
DONCASTER, Free Christian Church, Hall Gate, 11, Rev. E. A. DAVIES, 6.30, Rev. J. S. POTTICK
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WINSLOW
DURHAM, Stonebry's Green, Weat, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. BRUCE FINCH
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE
DUNDEE, Unitarian Church, 73 Constitution Road, 11, Rev. S. E. BOWEN
EASTBOURNE, St. Mark's Church, Castle Terrace, 11 and 6.30, Supply
EDITH, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAURICE-ELLIOTT
EXETER, Mint Church, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, Elmbank Street, Unitarian Church, 11, Rev. JOHN CAMPBELL
GLOSSOP, Hyde Road, 2.30 and 6.30, Anniversary, Rev. W. H. CORNELL
GORLESTON, Baptist Street, 3, Rev. J. M. QUINN
GOSPORT, Ward Street Church, 11.15, Rev. R. NEVIL CHEW
HALE CHURCH, High Street, 10.45 and 6.30, Mr. G. J. PRICE
HALIFAX, Northgate End, 10.45, Mr. F. KNOWLES, 6.30, Rev. J. B. TOWERS
HASTINGS, Free Christian Church, South Terrace, 11, Mr. C. S. DUNCH, 6.30, Mr. STANFORD
HEXHAM, Green Meeting, Priory Lane, 11 and 6, Supply
HIGHAM, Worsley Road, 6.30, Rev. J. MARTIN HALL
HIGHGATE, Pond Square, 11, Rev. J. B. TOWERS
HOLT, Park Street Church (Unitarian), 6.30, Rev. Ernest Pugh
Isle of Wight, Newport, High Street, 11 and 6.30, Rev. W. J. CARTER
CHINE, Methodist Church, 6.30, Mr. T. WORRALL
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Mr. W. P.
LEEDS, Mill Hill Chapel, City Square, 10.45 & 6.30, Rev. R. L. GOLLAND
LEICESTER, Newarkgate Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, Red Road Street, 11 and 6.30, Rev. LEONARD MARTIN
LEICESTER, Secretary, Miss J. E. LEONARD, 8, Ellsery, Church Road, 11, —
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KINGSHILL
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. A. PIERCE, 6.30, Mr. G. CRAIG
LIVERPOOL, Bootle Free Church, 11, Rev. Norman Kirkham
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MORRIS
LIVERPOOL, Gateacre Chapel, 11, Rev. STANLEY B. SPENCER
LIVERPOOL, Hamilton Road, Egremont, 3, Sunday School, 6.30, Rev. NORMAN KIRKHAM
LIVERPOOL, Hope Street, 6.30, Rev. A. C. PIERCE
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. H. SHORT
LIVERPOOL, Mill Street, Edgmont Road, 6, Rev. WALTER M. LOWE
LIVERPOOL, Rhodesley Mission and Stanhope Street Chapel, 6.30, Rev. J. P. CHALK
LIVERPOOL, Rishton, Ellis Road, 11, Mr. Wip. Simpson
LIVERPOOL, Mann Church, Pelican Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Gustave Spiers
LONDON, Forest Gate, Upton Lane, 6.30, Rev. T. E. BRIERLEY
LONDON, Golden Green, Hoop Lane, 11, Rev. DUDLEY RICHARDS, 6.30, Rev. K. C. TRESTRAIL
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. RALPH F. GRIMSHAW (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. EDWARD P. MAY
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TRESTRAIL
LONDON, Ilford High Road, 11, Mr. T. E. BRIERLEY, 6.30, Rev. JOHN KIRTLY
LONDON, Islington, Upper Street, Penton Rd., 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. F. H. SHAW
LONDON, Leytonstone, Lea Bridge Road, Kingsley Green, 6.30, Rev. P. HUMPHREYS
LONDON, Mansfield Street Church, Rutland Green, 6.30, Rev. A. PEARCE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LOWE
LONDON, Stratford, New Short Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. W. SIMPSON
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEARCE (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. G. J. GRAVE
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. HELLABY
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. G. D. FOOTE
MARSTON, Unitarian Church, Major Building, 6.30, Mrs. MORRIS, HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. DAVID C. DOIG
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. WILDE
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE ROGERS
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARING
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. KENNETH WORSLEY
MANCHESTER, Rosshaw Street Mission, 6.30, Rev. R. L. HOPLEY
MANCHESTER, Stand Chapel, Whitefield (June 22) 10.45, Rev. W. P. PHILLIPS, 3, Rev. S. H. KNIGHT, 6.30, Rev. & Mrs. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MEVERHOUSE, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 2-15, Rev. Dayrp C. DOIG
MORETON-IN-MARSH-HEAD, 3 and Newton Abbey, 6.30, Rev. C. G. TOZER
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 10.30, Mr. W.HARWOOD, 6, Mr. J. WATTS
NORTHAMPTON, Kettering Road Church, 6.30, Mr. A. BRITTON
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KINNEBY
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. GORDON BOLAM, 6.30, Mr. B. PLATT
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. SHORT
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON BEVERLEY
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. KERRLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNDLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. HELLABY
RAMSBOTTOM, Harle, The Meeting House, 11, Rev. J. W. DUNDLE
RAWDON CHAPEL, Nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKER
RUTHERGLEN, Church of Our Father, 10.45 and 6.30, Rev. E. PHILLIPS
SALE, Ashtonon Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. W. T. WILSON
SHEFFIELD (Abbeydale), 6.30, Rev. E. A. DAVIES
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOLLY
SHEFFIELD, Unity Church, Cricklewood Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SHREWSBURY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. J. W. MAW
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. H. A. GUY
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mr. J. WILSON
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN
ST. HELENS, Corporation Street, 6.30, Mr. E. E. LLOYD
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
SWANSEA, Unitarian Church, High Street, 6.30, Rev. R. VERITY (also 11, First Sunday in the month)
SWANSEA, Pentyrch Free Christian Meeting House, 11, Rev. R. VERITY
SWINTON, Swinton Hall Road, 10.45, Student, 6.30, Rev. R. GILL
TAUNTON, Mary St. Chapel, 11, Supply
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. KINSEY
THORNBURY, Unitarian Church, 10.45, 2.15 and 6, Rev. MAURICE JOHNSON
TIPTON, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Congre Unitarian Church, 11, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Dr. S. J. KENNETT, 6.30, Supply,
WARRELL, Unitarian Free Church, Stafford Street, 11, Mr. H. EVANS, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 615, Rev. H. MACGILL
WEST KIRBY, Brookfield Gardens, 11, Supply (also 6.30, first Sunday in the month)
WESTBY, Flowergate, 6, Dr. B. SCHWARZ
WELLINGTON, Depot Row, 10.45, Rev. A. B. DOWNING, STYAL, 6.30, Rev. A. B. DOWNING
YORK, St. Saviourgate Chapel, 6.30, Mr. S. THOMAS

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month Evening 7 p.m., Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. PEARSWORTH, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. EDMUNDS, Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTERILL. Meetings as advertised.
SHARDLOW COMMUNITY CHURCH, Aralia Road, Seaford (Vic.) 3.5. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTERILL

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ARTHUR CRABTREE
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. HEWITT

NEW ZEALAND

AUCKLAND, Unitarian Church, Fernandy Road, 11 and 7, Mr. M. J. WILDE
WELLINGTON, Service suspended — Enquiries — Mrs. WEBSTER. Tel. 40-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. MAURICE C. RAPER

Engagement

Maw—Simpson—The engagement is announced between the Rev. Donald Priestley Maw, M.A., B.D., elder son of the Rev. J. W. and Mrs. Maw, of Cullompton, Devon, and Miss June Simpson, M.A., only daughter of Mr. and Mrs. L. Y. Simpson, of Keswick, Cumberland.

Deaths

Whitaker—On Sunday, June 1, 1958, suddenly in London, Mary Milner, beloved wife of Austin Pratt Whitaker, and daughter of the late Mr. and Mrs. A. W. Cowburn, of Knutsford, Cheshire.

Teasdale—On May 21, 1958, at Stafford, Bertha Teasdale, aged 87, daughter of the Rev. William A. Pope, Unitarian Minister, and widow of Walter Leonard Teasdale.

WHEN IN THE LAKE DISTRICT visit Kendal Unitarian Coffee Club, every Saturday morning from 10 to 12.30 at the Chapel in the Market Place.

Unitarian Advance at Guildford

The Rt. Hon. J. Chuter Ede on
"A CHRISTIAN'S DUTY TODAY"
at 11.15 a.m., on Sunday, June 22,
Unitarian Church, Ward Street, Guildford

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SUPPORT UNITARIAN ADVANCE

Postal Mission

The annual meeting of the Postal Mission, which was held on May 29, its traditional day of Whit-Thursday, at Dr. Williams's Library, combined, in a notable degree, the spirit of the past and the future. For it marked the transference of the advertising part of the Society's work to the Unitarian Publicity Department. Hence the president of the Mission, Mrs. H. Ballantyne, gave, enhanced by personal experience, a sketch of the history of the Mission. Going forward from this, she asked the speaker for the evening, Mrs. A. D. Mitchell, chairman of the Publicity Department, to address the meeting on "Looking Ahead". Mrs. Mitchell opened with thanks to the Postal Mission for the friendliness with which they had responded to the new plan and then offered some soundly imaginative ideas as to how the Publicity Department might develop the work of making Unitarianism known, comprehensible, and eventually satisfying, to outsiders. The Rev. Graham Short, secretary of the Publicity Department, was a welcome first-attender.

The Rev. W. Broadbent was once more heard with interest as he recounted the year's work in Suffolk, and brought a sense of country air along with his words.

The evening was concluded by the Rev. F. Hankinson, who, in the speech which he may be trusted to discharge most knowledgeably, voiced the Postal Mission's interest in the spread of our liberal faith, even outside these shores.

The attendance, if small, was felt, in view of known circumstances, to be adequate.

Tape Recording from Cape Town

Will any church or group who would like to borrow a tape-recording of a Unitarian meeting in Cape Town, addressed by the Rev. Magnus Ratter, please communicate with the Rev. B. Vinery, 172 Mayals Road, Swansea? The tape is on a 5 in. spool, 600 ft. 3¾ ft. per sec. The meeting runs for half an hour, with camp songs on reverse side.

Pulpit Vacant

Swansea Pulpit will be vacant in October next. Inquiries from Secretary, 45 Pantycelyn Road, Townhill, Swansea.

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it traces the impact of the world of the Bible upon the different world communities among which the Bible Society pursues its task

Josephine McKean Watterson

On May 29 there died Josephine McKean Watterson, widow of the late John Herbert Watterson, of Manchester, and soprano soloist and choirmistress of Cross Street Chapel. She was a granddaughter of the manse, her maternal grandfather being the late Henry McKean, first mayor of Oldbury, and for long minister of the Old Meeting House at Coseley. Her interest in church life and work never flagged; few possessed a wider knowledge of our ministers and churches. Soon after her marriage, following the First World War, Mrs. Watterson became choirmistress at the Longsight Unitarian Church. In 1930 she transferred to Platt Chapel, where she was soprano soloist in a paid quartet. In 1950 the Platt Choir transferred to Cross Street Chapel, where Mrs. Watterson was again the soprano soloist and where she acted as choirmistress. In this last capacity she remained to the end, and even during the last four months of her sickness continued to select the weekly music for Cross Street Chapel. Through many years she maintained a continual struggle against ill health and growing weakness, and few meeting her, and noting her buoyancy and gaiety, would have guessed how much pain she endured or what frustrations met her eager and active spirit. It is no exaggeration to say that music was her life; certainly in her own estimation music was her life's work. In Manchester, she was widely known in musical circles; was for over twenty years a member of the Hallé chorus; and for some years sang in the Barnby (cathedral) choir. She maintained Cross Street music at a very high level indeed. The remains were cremated on June 2, the service at Manchester Crematorium being conducted jointly by Principal J. Kenworthy and Dr. R. W. Wilde.

R. W. W.

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